

THE SUSTAINABLE LIVELIHOOD FRAMEWORK AND PEOPLE IN THE CHAR OF BANGLADESH: A STUDY OF THE OLD BRAHMAPUTRA RIVER IN SHERPUR DISTRICT

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Abstract

Bangladesh is widely known as a riverine based country. Thousands of people across the country directly or indirectly are connected with rivers for their livelihood. In the history of Bengal delta, we have found that huge numbers of economic and social activities were related to rivers. These economic and social activities have been gradually shifted because of the industrial and technological development in the globalized world. Every year, four major rivers in Bangladesh, i.e. the Padma, the Jamuna, the Meghna and the Brahmaputra, and their distributaries erode away a substantial tract of land and have devastating social, physical, economic, and political impacts upon the population. These kinds of changes effect the people's livelihood patterns and lifestyles, which are directly or indirectly connected to rivers. This paper has described the livelihood pattern of the people who are living in rived-based char areas through the well-known framework, 'the Sustainable Livelihood Approach.'. The sustainable livelihood framework has been adopted by the UK's Department for International Development's (DFID) in late 1990's that's become the dominant approach to the implementation of development interventions by a number of major international agencies. The study area is Sherpur district of Bangladesh, which is situated on the bank of the old Brahmaputra River. This study has been conducted and examined the circumstances throughout both the wet and dry seasons. The findings of the study show that a significant number of inhabitants including women and children in the Sherpur district's chars go through an experience of a shift in their standard of life and ways of livelihood every year. Overall, the study examines the many dimensions of livelihood patterns of char's inhabitants and then looks for a long-term probable solution of problems.

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Bangladesh is considered as a riverine based country. Most of the districts have at least one river. According to *Banglapedia: National Encyclopedia of Bangladesh*, (2012), 'Bangladesh is called a land of rivers as it has about 700 rivers including tributaries. Usually, the rivers flow south and serve as the main source of water for irrigation and as the principal arteries of commercial transportation. The rivers also provide sweet water fish, an important source of protein. A large segment of population is thus engaged in the fishing sector. On the other hand, widespread riverbank erosion and regular flooding of the major rivers cause enormous hardship and destruction of resources hindering development. A large amount of people is directly or indirectly depends on these rivers for their livelihood. These rivers are used for irrigation, communications, commercial transportation, fishing sectors etc. According to the 'Bangladesh Statistics 2017' by 'Bangladesh Bureau of Statistics (BBS)', the number of populations in Bangladesh is 16.08 Crore and almost seventy five percent of the total populations are living in rural areas who are mostly dependent upon small land holdings. Each year the country's four major rivers, the Padma, the Jamuna, the Meghna and the Brahmaputra and their distributaries erode away a substantial tract of land and have devastating social, physical, economic and political impacts upon the population. The aim of this research is to point out the condition and livelihood pattern of the displaced people caused by natural changes and social phenomenon of chars. The suffering of people due to riverbank erosion, draught, seasonal changes, flood etc. is not a new phenomenon in Bangladesh and presently this problem is becoming more and more serious affecting for a growing number of populations in a number of places. The results consistently support the disadvantaged position of displaced people. According to the Chars Livelihoods Programme (CLP) - 2015, 77,145 households were moved onto raised plinths to reduce risk of flooding and 33,203 mobile satellite health clinics were organized by CLP. People try to survive from the destruction of these disasters, but mostly they fail. Their families were falling into a severe economic and health crisis.

Riverbank erosion is a common occurrence in Bangladesh, which is situated in the delta of some of the biggest rivers in the world, including the Ganges, Brahmaputra, and Meghna. Bangladesh consists mainly of riverine and deltaic deposits of three large and extremely dynamic rivers

entering the country: the Brahmaputra, Ganges and Meghna rivers. According to Center for Environmental and Geographic Information Services (CEGIS), (2013), 88,780 hectares of lands had been eroded along the Brahmaputra, 27,990 hectares along the Padma and 38,510 hectares along their distributaries between 1973 and 2007. The northwest part of the country is considered to be the most economically depressed area particularly due to its vulnerability to river bank erosion. About one million people are directly affected by river erosion disaster each year and landlessness are feared as high as 70 per cent in Climate Risk Index (CRI) report 2013. However, there is currently no comprehensive mechanism to provide support and ensure rights of climate-displaced people. According to Sherpur District office information center (2016), There are approximately fifty chars in Sherpur district, and more than 300 hundred people are displaced in these chars every year due to river erosion and other causes. But there is no clear indication how many people have been addressed as displacement problems. People living in riverbank areas have lost their property by river erosion, which is the ultimate reason for their internal migration, being internally displaced, and, of course, poverty. All these have a tremendous impact on people, both physically and mentally. For the effect of displacement, they also have to find a new place and manage new sources of income to lead their lives, which is another challenge for them. Sometimes displaced people are forced to involve themselves in committing anti-social or illegal activities for earning money.

The Chars Livelihoods Programme (CLP) (2004-2010) is a livelihood programme which aims to considerably decrease excessive poverty on the chars in North-Western Bangladesh. It provides a wide-ranging package of challenging to the extreme poor, as well as extending support to the wider char community people on the chars face a number of common shocks to their livelihoods, such as ill-health, disability, and the social norm of paying dowry. The programme had been worked to address health, hygiene, family planning and nutritional needs of people on the chars. The major health problems were addressed in the CLP's working villages were diarrhoeal diseases, dysentery, skin diseases, hepatitis and parasites. Haque, C. E., & Zaman, M. Q. (1989) analyze the nature of human adjustment systems, by examining aspects of social and cultural life of displaced people. Displaced people are dependent upon their kin and local groups for assistance and support in the absence of institutional

public assistance. Ancestral emotions lead people to move short distances even after experiencing multiple displacements and the threat of sudden attack.

Hessel, S. (2013) in “Living on new land: Char development in Bangladesh” focused that in each year the coastlines of Bangladesh is a net accumulation of around 20 km², newly formed land of about 52 km² minus eroded land of around 32 km². With an assumed density of 800 people per km², this means that each year approximately 26,000 people lose their land. Land settlements to the landless household are conducted by the government’s land offices according to the provisions of the Agricultural Khas Land Management and Settlement Act. In the CDSP (Char Development and Settlement Project,) areas, the Upazilla Land normally settled the land settlement processes. After all, only landless households are entitled to a khas land settlement.

“Sorbonasa Padma nodi, Tor kache sudhay; Bol Amare tor kire ar kul kinara nai, kul kinara nay; O nodir kul kinara nai [In Bengali] (Writer: Abdul Lati, Singer: Abdul Alim, n.d., available at: <https://www.youtube.com/watch?v=h4BUjEn86Os>)

This historic song reflects the cruel side of the river Padma. Every year, a large amount of people besides living in rivers face displacement because of river erosion, cyclones, floods, etc. As like Padma, people are living in the char of Brahmaputra, another big river of Bangladesh, face a lot of suffering and vulnerability. This river shows different behaviors in rainy season and in dry season. This change in behavior of the river gives different dimensions to the livelihood of the people in Char. Even after these entire programs are conducted by the Government and the NGO’s, their livelihood and health seeking condition are not well. The people of the char don’t get proper opportunity to lead a better life. That’s why, this research conducted to identify the overall scenario of the livelihood status of the people usually faced for living in char and have an aim to draw an outline by the Sustainable Livelihood approach.

Objectives:

The main objective of this paper is to use the Sustainable Livelihood Framework (SLF) approach to illustrate the overall scenario of the livelihood pattern of the people of char. Furthermore, the following specific objectives are listed below:

- To find out the idea of vulnerability of the people at char.
- To categorize the variations between their living conditions in the past and the present.
- To determine the state of the livelihood patterns throughout both the wet and dry seasons using the Sustainable Livelihood Framework (SLF) approach.
- To concentrate on several approaches and outcomes to improve resilience and achieve sustainable living goals.

Methodology

A mixed-methods research methodology has been used to collect and analyze the data for this study, using quantitative and qualitative methods. The duration of the data collection from both primary and secondary sources between September 2018 and July 2019. This is an individual research work for academic purposes based on the context of char in Bangladesh. Secondary data (such as geographic location and demographic information of the studied area, existing facilities to displaced people by government, reports on displaced people, etc.) has been collected from some institutions, organizations, NGO's and other government agencies, journals, books, local and national newspapers, Union Parishad, NGO's and INGO's, web browsing, etc. Primary data has been collected mainly through interviews and Focused Group Discussion (FGD) methods. Moreover, some observations of the fieldwork's information here have been attached for a better understanding of the real condition of the char both in the dry and rainy seasons. The three Unions of Sherpur Sadar Upazila in Sherpur district—the Char Mucharia, Kamarer Char Union, and Char Pakshimari Unions—which are located near the old Brahmaputra River and are a part of Mymensingh division of Bangladesh are the studied areas. It has been collected household data, geographic location, demographic information, and available facilities to some people by the government from the union parishes of the relevant areas. A list of migrated, displaced, and local people has been prepared by following this information. Thirty (30) respondents, both men and women of different ages, including local elected body members, teachers, political and religious leaders, farmers, fishermen, businessmen, and other occupied persons, have been selected through purposive sampling. The purposive sample is a non-probability sample that is selected based on characteristics of a population and the objective of the study (Ashley Crossman, 2016). The oral narratives from the interview have been gathered, and descriptive techniques have been

used for analysis and interpretation.

Defining ‘Char’

“Char a tract of land surrounded by the waters of an ocean, sea, lake, or stream; it usually means, any accretion in a river course or estuary. It includes all types of bars including both lateral (point-bars) and medial (braid-bars). In the dynamics of erosion and accretion in the rivers of Bangladesh, the sand bars emerging as islands within the river channel (island chars) or as attached land to the riverbanks (attached chars), often create new opportunities to establish settlements and pursue agricultural activities on them. A distinction should be made between island chars, which are surrounded by water year-round and attached chars, which are connected to the mainland under normal flow. Once vegetated such lands are commonly called chars in Bangladesh.”

(Banglapedia: National Encyclopedia of Bangladesh, 2014). People of chars usually face flood and river erosion. Individual migration and placement scenario is common here. The soils are different in geographic content. The soil of the chars of Brahmaputra river is highly sandy and relatively low contents of organic material and low fertility than plain land.

The Sustainable Livelihood Framework (SLF)

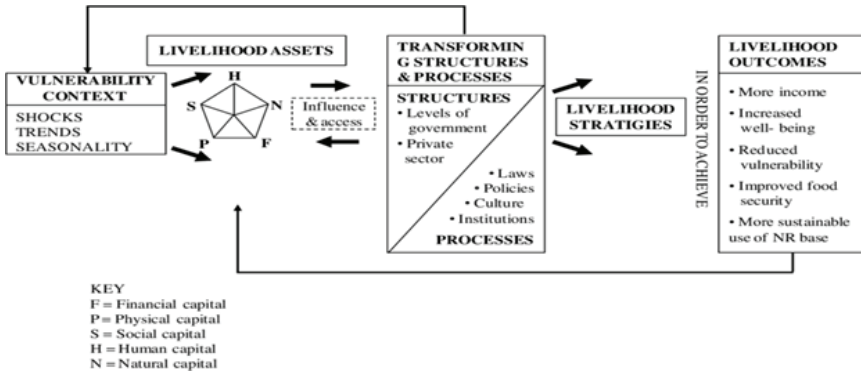


Figure 1: The Sustainable Livelihoods Framework (SLF) (DFID, 2001)

This framework describes participants as operating in a vulnerability context, which may be measured to have an access to certain tools and assets. These gain their meaning and value through the prevailing social, institutional and organizational environment (Transforming Structures and Processes). The framework affords a checklist of important matters and

outlines out the way these linkages to each other, while it draws special attention to basic influences and processes and their multiple interactions in association with their livelihoods. In the following, the basic ideas of SLF are explained to understand the context of livelihood.

1.1. Vulnerability context

The Vulnerability Context encompasses three terms, firstly, Trends (i.e. demographic trends; resource trends; trends in governance), secondly, Shocks (i.e. human, livestock or crop health shocks; natural hazards, like floods or earthquakes; economic shocks; conflicts in form of national or international wars) and thirdly, Seasonality (i.e. seasonality of prices, products or employment opportunities) and signifies the part of the framework that lies furthest outside stakeholder's control.

1.2. Livelihood assets

The livelihoods approach is concerned first and foremost with people's strengths (here called "assets" or "capital") is crucial to analyse their livelihood outcomes. They need a range of assets to achieve their self-defined goals, whereas no single capital endowment is sufficient to yield the desired outcomes on its own. Assets are of special interest for empirical research in order to determine, if those, who were able to escape from poverty, started off with a specific combination of capital and if such a combination would be transferable to other livelihood settings.

1.2.1. Human capital

Human capital is defined as follows in the context of SLF: "Human capital represents the skills, knowledge, ability to labour and good health that together enable people to pursue different livelihood strategies and achieve their livelihood objectives" (DFID, 2000). At the household level it varies according to household size, skill levels, leadership potential, health status, etc. and appears to be a decisive factor - besides being intrinsically valuable - in order to make use of any other type of assets.

1.2.2. Social capital

Social capital is taken in the context of the SLA to mean the social resources upon which people draw in seeking for their livelihood outcomes, such as networks and connectedness, that increase people's trust and ability to cooperate or membership in more formalised groups

and their systems of rules, norms and sanctions. Quite often access and amount of social capital is determined through birth, age, gender or caste and may even differ within a household.

1.2.3. Natural Capital

In the context of the Framework, Natural capital is used for understanding the natural resource stocks from which resource flows and services (such as land, water, forests, air quality, erosion protection, biodiversity degree and rate of change, etc.) useful for livelihoods are resulting. A close relationship exists between natural capital and the vulnerability context within the framework and many of the devastating shocks for the livelihoods are natural processes that destroy natural capital (e.g. fires, floods, earthquakes).

1.2.4. Physical capital

Physical capital encompasses the basic infrastructure and producer goods required to support livelihoods, such as affordable transport, secure shelter and buildings, adequate water supply and sanitation, clean, affordable energy and access to information. Its influence on the sustainability of a livelihood system is appropriate for representation through the notion of opportunity costs or ‘trade-offs’, as a poor infrastructure can preclude education, access to health services and income generation.

1.2.5. Financial capital

Financial capital signifies the financial properties that people use to attain their livelihood objectives and it comprises the important availability of cash or equivalent, which assists people to adopt different livelihood strategies. Two main sources of financial capital can be identified: Available stocks comprising cash, bank deposits or liquid assets such as livestock and jewellery, not having liabilities attached and usually independent on third parties; and Regular inflows of money comprising labour income, pensions, or other transfers from the state, and remittances, which are mostly dependent on others and need to be reliable.

2.3. Transforming structures and processes

Transforming Structures and Processes focus the institutions, organizations, policies and legislation that figure livelihoods. Structures can be described as the hardware (private and public organisations) “that

set and implement policy and legislation, deliver services, purchase, trade and perform all manner of other functions that affect livelihoods” (DFID, 2000). Transforming structures and processes occupy a central position in the framework and directly feedback to the vulnerability context, while influencing and defining ecological or economic trends through political structures, while mitigating or enforcing effects of shocks or keeping seasonality under control through working market structures; or they can restrict people’s choice of livelihood strategies (e.g. caste system) and may thus be a direct impact on livelihood outcomes.

2.4. Livelihood strategies

Livelihood Strategies comprise the range and combination of activities and choices that people undertake in order to achieve their livelihood goals. People’s combine activities to meet their various needs at different times and on different geographical or economical levels, whereas they may even vary within a household. Requirement on asset status and transforming structures and processes becomes clear through the position they occupy within the framework.

2.5. Livelihood outcomes

Livelihood outcomes are the achievements of livelihood strategies, such as more income (e.g. cash), increased well-being (e.g. non material goods, like self-esteem, health status, access to services, sense of inclusion), reduced vulnerability (e.g. better resilience through increase in asset status), improved food security (e.g. increase in financial capital in order to buy food) and a more sustainable use of natural resources (e.g. appropriate property rights). This outcomes help to understand the ‘output’ of the current status within the livelihood framework, show what motivates participants performing and their priorities.

Findings of the Study

Housing system

In this char area, most of the houses are built up with the tin shed, straw and a few others are bricks. In the lower part of the house, some people have made it by red bricks and some are muddy. This is because of the low expenditure for building a house. The muddy of the landslide is usually sandy. People are generally using a pillar of cement or bamboo for a structure of a house all around. It is really difficult to build up a high raised building because of muddy condition. In the dry season, in daytime,

these houses are being always felt hot but at night these are being cool. The weather can be considered as like as a desert's weather. In the rainy season, this area usually faces flood or over water flow. This area is being complicated for moving here and there. The tin shed is being risky and rusty because of rain drop and flood. There, the structure of the house can a risk of destroying or breaking by a strong wind. The breaks of a trunk of a tree or rock rain is also a risky factor for this housing system. The Brahmaputra River usually erode every year. This erosion changes the structure of the living place. In a word, the housing system is very complicated for serving the lives of the people of this area.



Photo 1: Housing scenario of char both in dry and rainy season in Char Mucharia union.

Education

Bangladesh is now in high progress in education but the scenario in the char is frustrated. In dry season, usually student passes four or five kilometers for their school. The dropout rate is very high because of many reasons. One of my respondents, Mr. Firoz Mia, (35) explained, *“It is very difficult for their children to teach because of poverty and natural stake. The poverty rate is very high. Those children who have passed primary education, they usually involved their earning such as farming, catching fish, riding horse or bullock cart for caring goods etc.”* In rainy season, the chars flooded by water. Most of the schools kept off because of communication. It has filled all fields and yards of the school with water. In every year, it needs to repair the structure of schools because of natural hazards and flood. The chars are full with water. Then, no road, no field are used to go from one place to another. Boat is the only medium for communication. Those who are rich, they reserved a boat for their baby to take in the school but most of the people have not this. It is especially difficult for girl child to go to school

by boat. Many accidents were occurred by going in boat, Usually, women and children are in risk. In every year many women or child are affected by falling in water, even some of them die.

Income sources

In an economic concept, income source is very important to lead one's life. This is not exception in char. There are many categories of earning people in char. In dry season, most of the people are involved themselves with cultivation of rice, paddy, brinjal, capsicum, tomato, potato etc. Both rich and poor are involved with this cultivation. Those who have no land, they usually take lease from the owner or work in the land. Many people are involved with the business for collecting paddy from field and manufacture for other region and cities. Some people are involved with caring cattle's i.e. cow, goats; riding cars i.e. bullock card, horse card, motor bike, rickshaw, easy bike for caring goods and people; shopkeepers, and some other stay far from their home for earning. Usually, the dry season is counted the most valuable time for earning. In rainy season, the scenario is totally different from dry season. Mr. Fakruddin, (60) explained, *"Usually people especially businessman go to town by boat for business and carrying goods, water is everywhere"*. In this season, people have no work in field. Some people migrant from village to city for work and some other have reserved food. This time is for fisherman and boatman. Fisherman catches fish and sells it in the market. Boatman carries goods and people from one place to another. Mr. Abdur Rahim, (61) described, *"Usually people have no earning source in the rainy season. Some people move to city for work. Those people who have worked in field, they have no earning source"*. It can say that the dry season is considered as the most valuable time for all people to earn money.



Photo 2: Land scenario of char both in dry and rainy season in Char Pakshimari union.

Food security

Food security is a challenging issue of the living in char. In char, food security depends on availability and hygiene. It also depends on the meal per day. This also depends on season. In the dry season, people have usually an earning source and its cultivated various paddies. Char area is yet indulged in below poverty line. Most of people are taking two or three times meals in every day. Most of the respondent (98%) agreed about this. Some are confused and they think that those people who have not taken meal, they keep silence. But, in rainy season, the life is very difficult for the people in char. Their sufferings knows no bound. Most of the people have not taken proper food. This area have watered everywhere. Mr. Abdur Rahim (35), lives in Char Pakshimari narrated, *“In the rainy season, we have no work means no earning sources. It is very difficult for us to lead life. We usually wait for the dry season. We don't take meal properly. Female and babies sufferings are more scarce than male. Male people usually migrant from village to city for work. It creates a burden for women to maintain house and meal because of money and movement from one place to other. In flood time, we heard that Government has managed to provide us food but usually not give us sufficient by the local representative. This creates a heavy burden for us also”*. One of the local representatives has focused the government project for reducing poverty and food in char area especially in these area i.e. Vulnerable group feeding (VGF) , widow allowance, kajer Binimoye Khaddo (food inexchange of work) etc. But, he was not satisfied for this quantity because this card holders or beneficiaries are very insufficient as like as people. He wanted to request to the government for taking special steps for the food security in char.

Communication and transportation

Char is a place where it has found normally communication and transportation problems. In most of the cases, those who live in char, they are being separated from landslide area. This is not exception to the scenario of the char of old Brahmaputra. There is no road prepared by the government initiative. In dry season, people usually use private land of the villagers for going. No heavy transportation can move that way. Villagers usually passes that way by walking. Besides, they use bicycle, motor cycle, cow cards, horse cards for moving and caring goods. Some chars are situated other part of the river. There is no bridge there. People

cross the river by boat or swimming. When water is in low level, people can pass by walking. Some places have bamboo pools but made by the initiative of the local villagers. In rainy season, boat is the best medium for communicating between landslide and char.



Photo 3: Communication scenario of the char during dry season in Kamarer Char.

Sanitation and nutrition

In the char region, people are not conscious about sanitation. Because of education and economic ineligibility, they don't usually take nutritious food. In dry season, people usually use water of the river, shallow and deep tube well for their daily activities including cooking, washing, toilet etc. The toilet management system is very poor and these are not healthy. In rainy season, the whole area is filled up with water. This makes a very challenging for them to take pure water to drink. For collecting pure water, people usually go for a long way every day approximately 4-5 km. Water from garbage and toilet mixes with the whole water. This creates heavy burden for the people of char. This suffers a lot especially for women and children. We know that women usually do their household chores and preparing food for the family member. They take the water for washing or others water. It creates a special burden for their health. Children cannot take proper food or meals every day and feeding dust water. They also used dirty cloths as result effect on the skin and faces. This has created stigma for the body and mind of children.

Health

People who live in char are faced many diseases all over the year. In Char, there is a lack of pure water. This also dependent on seasonal changes.

In dry season, people usually drink water of river and tubewell. Sometimes tubewell water cannot supply because of water level. Then people take water from river. The water level of river is usually low in dry season and people use this river for taking bath, washing cloths and utensils, collecting water for drinking, even for toilet purpose. Continuously drinking and using this polluted water, people usually suffer from many diseases such as gastric, ulcer etc. They also suffer from skin and face problems. It has seen spots to their skin. One of the respondents, Mr. Sahedul Islam, (35) explained, *“There is a severe pure drinking and safe water problem in dry season in this area. I have been suffering from gastric, sometimes vomiting. As a result, I am not working properly. In every year, I have seen a severe problem of Diarrhoea, Cholera etc diseases. Now I am affected with Jaundice this creates weakness both physical and mental for doing my daily work”*.

In rainy season, people are usually faced various health related problems. In rainy season, water is everywhere in char area, People usually move one place to another by boat. These waters are highly polluted by garbage. Women and children are suffered most because women are involving themselves to do their job in households. Most of the tubewell affected by dirty water. So, it has seen a severe crisis of drinking water. Some people collect water from the other locality that’s far away from 5-6 kilometers. But, this may not possible by most of the family. So, they are forced it take the dirty water. This effect on diarrhea, cholera, vomiting, typhoid, scaling, keratosis of the palms and soles in limbs etc diseases. Every year, many people die because of these diseases. It has created a special burden for pregnant women. This impact not only their physical health but also mental health.

Disaster Management

Disaster management is a challenging issue for the people of char. The land is sandy and usually in dry season, draught is everywhere. These time, it is difficult to cultivate the paddy. Besides, it’s too hot to survive difficult. This situation can like a desert. In day, it’s very hot and at night, cool. This situation can create healthy burden for the people of char specially children. In rainy season, this area is considered as a highly disastrous area. In the time of Kalboishakhi (stormy in Boishakh), the storm creates a difficult situation for the people. It has already mentioned the housing systems of this area. So, many house are being destroyed. Many people lost their house.

It creates a difficult situation to survive specially women and children. In that time, the water level of the river usually increases. In every year, in this area people faces flood. These time, there is no difference between the living land and the river. People take shelter in the highland. It is sorry to say, in the studies area there is no special shelter house in the disaster time. Those people who have no house in highland, they usually leave home for taking shelter in the road of highland, their relatives, urban area etc. in that time, people don't get proper food, water, medicine and other needs to survive. Some people who have their own house, they faces many difficulties. They have lack of proper food especially pure water, not proper management of cattle, and lack of treatment. Many kinds of insects such as poisonous snacks, poisonous grasshopper, mouse etc take shelter. This causes a risky and frightened life for the people. Many people have tried to put or spread some antidotes for the safety from these insects. But, when these medicine mixed with water, this also creates a new health problem. It may tell, people in char always in a difficulty situation to lead their life.

Resilience

In the char areas, people are highly depended on the changing seasons. In rainy season, all of their lands including house and agricultural lands is being under water. It was difficult for them to survive there and they usually take shelter in high lands, embankments and some of them nearest relative's houses. A huge amount of people migrates every year in the char at this time to town for work and living. In family, usually male members leave their house for city but it is difficult for both women and children. They are always in anxious about their lives because of food and both natural and manmade insecurity. In the time of heavy flood, the people totally depend on relief. In every year, many people die because of proper and timely relief distribution managements in the char, lack of proper medicine and treatments, lack of pure drinking water, lack of sanitary systems, proper vehicles etc these impact on their living. Almost six months, they lead such like a miserable life. In dry seasons, starts from the late September, the lands are awaking and able to live for human being and for cultivating. But, in those times, people are trying to come back their flexible life by repairing houses, cultivating lands, roads are being repaired but not sustained for long times. A lot of people use private lands Aile for communication by walking, sometimes motorbikes and horse cart, cow arts. In these times, people are trying to recycle their flexible life. This is a cycling process for the resilience of the people live in char and vary hard.



Photo 4: Scenario of Char and interviewing of a local person Kamarer Char.

Analysis

The SLA graphed the overall livelihood pattern of a region in various context. In the context of Char, the vulnerability context focuses that people of char are highly depended on environment. Besides their assets status linked up the environmental changes. Almost six months of the studied area are in dry condition and another six months in rainy condition. In the demographic trends, this area lives within river of the old Brahmaputra River in Sherpur district. Their resource trends depend on seasonality. According to the respondent, approximately 80% of the people live below poverty line. The government agencies working there to help the poor for the progress of their livings but this works is not satisfactory because of political and community based bad power practice. A few people are always beneficiary in all trends of aids. In the part of shocks, every year people of char faced physical and economic shock. Sometimes, the regional conflict for power exercise creates unthinkable suffering of the people. Internal conflict among groups of char destroy the level of peace in char. Sometimes, many people are directly involved to kill or tendency to badly injured, even here find many sly causes to make conflict among the chars such as sitting in a shop, bad adda (bad gossipping) , gambling, familial conflict issues etc that may happen among two of three person but spread among a large number of groups. This trends violate the living peace and order in char. It has already found that People work in dry season but have no local job in the rainy season. At the time of rainy season, people migrate upper land, cities for work and better living. But, this may not possible most of the peoples of char because of their economic condition. In a family, many male members leave their house to work in cities but women and children stay at home. They spend the saving of their goods means crops for servings. In the local market, far away from the locality price of the goods become high for insufficient production and lack of

proper management of the markets. If the goods product is not sufficient in the dry season, people may face starvation.

According to the framework, the livelihoods approach is concerned first and foremost with people. The livelihood assets focus on the livelihood outcomes. Besides, this pattern shows the desired outcome by the time beings. This pattern includes Human Capital (e.g. skills, knowledge, ability to labour and good health); Social Capital (e.g. membership in more formalized groups , cooperative); Natural Capital (e.g. natural resource stocks from which resource flows and services (such as land, water, forests, air quality, erosion protection, biodiversity degree and rate of change, etc.); Physical Capital (e.g. affordable transport, secure shelter and buildings, adequate water supply and sanitation, clean, affordable energy and access to information) and Financial Capital (e.g. Available stocks comprising cash, bank deposits or liquid assets and Regular inflows of money comprising labour income, pensions, or other transfers from the state, and remittances, which are mostly dependent on others and need to be reliable). In human capital aspect, most of the people have no proper education. They depend on their experience that's they acquired from familial and social tendencies. They always look on the environmental shifting. One may ask, is modern technologies absent there? The answer is mobile network available, but the internet system is very week. Besides, lack of proper educations, people are not conscious about the modern technologies. In recent, some NGOs are working but most of these are loan based, not increasing skill or ability. Many children are sufferings from malnutrition. Family planning consciousness is not progressing there. So, the child birth rate and maternal mortality is high. There is no hospital the native areas. As a result, people who are rich, they have access in city but poor have not. Most of the people are not aware about the female health specially the discussion of menstruation and birth control process are yet not easily discussable. In social aspect, some people have formed the local cooperative society. They have done many jobs by this society such as observing local festive, systems of saving and loan money, mutualizing the regional conflict etc. But, sorry to say, there is no female cooperative societies even not find any female members. In the natural capital aspects, most of the people are the settler from one place to others, means they victimized by river erosion. In every season, the river changes its flow of water and characteristics. This changing affect their living place. This also applicable for their agricultural land. This land poured by water in

rainy season and in dry season this land used for cultivating rice, wheat, paddies etc. Besides, those people who have no land, they took shelter on the government established 'Guccogram Project' means landless peoples shelter village. They have no land ownership. They lead their lives by multitasking. They also a communal leadership to maintain law, order and peace besides government initiatives. The embankment system is only way to protect them from river erosion but the management system is not satisfactory. In physical aspect, many components are including to show up on the livelihood pattern including affordable transport, secure shelter and buildings, adequate water supply and sanitation, clean, affordable energy and access to information. From the study, there is no better road system to communicate from one place to another. Most of the roads are muddy. So, both dry and rainy season, it's difficult to communication. In dry season, people use private land and no heavy transport there. They depend on walking, bicycle, motorcycle, horse or bull cards from moving. They usually make a linkup with others char by boat because there is no bridge. It also finds some bamboo pulls using for crossing the river initiated by the villagers. In rainy season, people are totally depending on boat because of water everywhere. For securing shelter, people built most of houses with the tin shed, straw by using pillar of cement or bamboo all around and a few others are bricks. People usually build the houses in upper land (people make this upper land by digging soil). In rainy season, these houses look like a house in an island. Those houses which is not build by bricks, these are risked by destroying over wind or flow of water. In char. there is a lack of pure drinking water and its seasonal based. In dry season, people usually drink water of river and tubewell. When tubewell water cannot supply because of water level, people take water from river. In dry season, people use the river water for taking bath, washing cloths and utensils, collecting water for drinking, even for toilet purpose. In sanitation purpose, people are not conscious. Their yeards are looking like a garbage where one may find dirty many places. Their toilet management system is very poor. This may create a health hazardous among them. People use woods for cooking. The electricity is accessible there but many people cannot afford the bill because of lack of money. Those people are also now live in dark side of modern information and technology where most of the people depends on Union Parishad, and some local leaders for information. In the financial aspect, most of people depends on dry season when both poor and rich are involved themselves with cultivation of rice, paddy, brinjal, capsicum, tomato, potato etc. Those who have no own land,

they take lease the land from others, some are businessman collecting paddy from fields, some are ridding cattle's cards i.e. cow; goats; bullock card; horse card etc, motor bike, rickshaw, easy bike for caring goods and people; shopkeepers and others day labor. Some people are staying cities for earning money. In rainy season, this time is for fishermen and boatman. Mainly, the dry season is being counted the most valuable time for earning. They save their wealth by own and have a poor knowledge about the banking sectors.

For the time being, people are trying to connect themselves with modern facilities. Especially the government is initiating many CLP's for the progress of the livelihood of the people of Char. In previous, people of char totally depend on the local leader's decision to solve one's problem. Many dishonest leaders took these opportunities to exploit them. It may find many cases to capture the land or wealth illegally. Now, people are determining to go to the Court besides local judicial process. The young generation of the Char are very conscious to their rights specially education. They also know about the modern technology but limited access for lack of money and facilities. Besides, the people of char continuously are trying to find new jobs besides agricultural or contemporary jobs for their livelihood. In previous years, people are totally depending on the initiative of the government to face crisis specially disaster management. Now, the rich people of the community work together with the poor people to take pre disaster and post disaster initiatives such as repairing house, roads, embankments, saving foods, spreading insecticides, relief, giving loan with little interest etc. In emergency times of floods, a special boat always works for carrying the patients to nearest clinic or hospital. Besides, many unknown initiatives and combined activities are undertaking to change the livelihood pattern of the people of char and to achieve their happy and flexible livelihood goals.

By the analysis of the livelihood pattern of the people of char in Sherpur district by SLF, people of char are continuously working to achieve better lives. To improve their lives, Government and many NGOs are working besides them to the progress of lives. People are now finding job for more incomes for future security. They are using banking systems both manual and Ebanking for saving and transit money besides local cooperatives. In previous, many people die many unknown causes and they depend on local medical treatment means Kobiraz, but now people are very conscious but the diseases. They are going to hospitals and clinic for treatment. Many

families are taking birth control process and the health of mother and girl child. Continuously, they are finding ways for better resilience and food safety to reduce vulnerability. The babies of the families are serving nutritious foods for promoting better health in future. People also focus on using the natural resources for their better lives such as leasing khas land for cultivating paddies, fishing etc. As far as possible, people purify water for using but lack of money, these initiatives always face in distract. Overall, the people of char are always trying to find out new strategies and opportunities for the achievement of the sustainable livelihood goals.

Conclusion

A fragile physical environment, limited assets, limited income opportunities, remoteness, and the absence of better institutions and services together make char dwellers' livelihoods particularly vulnerable to extreme poverty and destitution. Access to proper health care, education services, and agricultural extension is limited in rural areas due to their location and lack of accountability of the service providers. The budgetary allocation for infrastructure and service provision in CHAR is not usually considered a special part. Although it is highly documented that the chars need assistance to alleviate poverty, national development policy makers and planners have yet to focus on longer-term sustainable development strategies for the chars. In order to address the extreme poverty and to bring sustainable change in chars, a comprehensive national plan and special interventions are essential. It should take special measurement both short-term and long-term for sustainable solutions of the livelihood patterns in chars so that people in char can lead a better life.

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